

one. The saints observe however that God is not to be known easily, that in any case those who claim to have known are not in fact the men who have known and that those who have known do not make a boast of the knowledge. Allama was a non-dualist by conviction and said:—

"You say. *We know; **we** know.¹ Tell me the manner of your knowing. Will those who know say they know? Oh Guheswara! Those who have known the Unknowable remain unknown."

In another place he states that the condition in which a man knows himself as knower is necessarily lower than that of realisation. Each man knows according to his measure. How can he know more? Is knowledge so easy? No man can know the unknown.

When Guheswara is unknown, it is two; when He is known there is but one. Sister Mahadevi said that those who wish to know are unable to know. God is greater than the greatest. ^She is unable to define her Chennamallikarjuna. Advaita or non-dualism is correct metaphysics but not correct working philosophy. Said one of the saints:

"They insist on "Advaita" and say everything is Siva. How improper! Everything knows coming and going. Siva does not. He who manipulates the machine is it everything; but can everything be he?"

Self-knowledge and pure life lead men to God. The image made of stone is not God nor that which is

made of earth. If a man sees his self
and knows
who he is, he is God himself. Men should
not talk
of heaven as another and a distant
region. Heaven
Is here and now. Nor should man make
different